

# HAWAIIAN CHURCH CHRONICLE

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HAWAII HISTORICAL SOCIETY  
560 KAWAIAHAO STREET  
HONOLULU, HI 96813

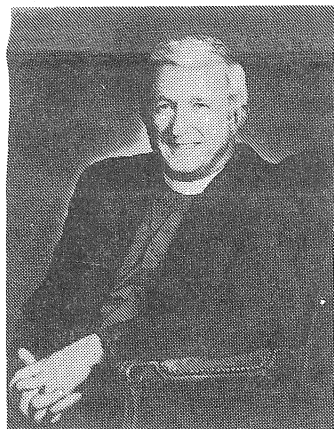
## “DEAR BROTHER”: POPE TO PB

Presiding Bishop Edmond Lee Browning, formerly Episcopal Bishop of Hawaii, met Pope John Paul II June 12 in Vatican City.

The Pope greeted the Presiding Bishop as “dear brother” and praised the “real, though imperfect, communion” between Roman Catholics and Anglicans worldwide.

The recent prayer meeting for world peace in Assisi, Italy, was a sign of “the growing solidarity between us, a solidarity which is rooted in our baptism into Christ,” the Pope added.

“We thank God for the progress that has so far been made along the path to unity of faith between the Catholic Church and the Anglican community,” the Pope said.



Presiding Bishop Edmond Browning. © Karsh, Ottawa.

“May that progress continue, and may our prayer today be a sign of the real though imperfect communion that exists between us and of our desired to deepen it,” he added.

During his decade as Episcopal Bishop of Hawaii, Browning had a close personal and professional relationship with the Most Rev. Joseph A. Ferrario, Roman Catholic Bishop of Honolulu.

In recent years, women’s ordination by some Anglican churches — including the Episcopal Church — has become what the Pope has called “an increasingly serious obstacle” to unity. The Pope made no mention of the issue in his January 12 conversation with Presiding Bishop Browning.

The Pope said that he and the PB shared an uneasiness about world conflicts and violence.

“I pray that in the years to come our voices will always speak as one about social justice, the search for peace, and the dignity and right to life of every human being,” the Pope said.

The Pope asked Browning to pass along to all U.S. Episcopalians “the cordial greetings of the successor of Peter.”

—From a front page article in the January 16 Hawaii Catholic Herald.

## 7 ORDAINED

In the month ending with the Feast of the Epiphany, the Episcopal Church in Hawaii was enriched by seven ordinations—one to priesthood, one to the diaconate, and five to the permanent diaconate.

### THE REV. STEVEN CHARLES KELLER BONSEY

Steven Charles Keller Bonsey—son of Fr. W. Edwin Bonsey, Jr., and his wife Katie, of Holy Apostles’, Hilo—was ordained deacon in St. Paul’s Church, New Haven, Connecticut, December 7, 1986.

The service was in large part a family one:

- Retired Bishop Christoph Keller, Jr., of Arkansas—Steven’s father-in-law—officiated.
- Fr. Ed Bonsey was the celebrant.
- The presenters included Steven’s father and mother, his wife Elisabeth, their son Noah, and his grandmother Kathryn K. Brownell.
- Elisabeth was also the Second Lector.
- The oblation bearers were his brother David and sisters Susan and Joan.

Steven was born in Hoolehua, Molokai, in May 1956. He was graduated from Iolani School (1974), Harvard College (1978, with honors), and the Yale Divinity School (1984), where he met his wife, a fellow seminarian, also a master of divinity.

Steven continues studies towards the S.T.M. (Master of Sacred Theology) degree. Elisabeth is completing studies towards a master’s degree in nurse midwifery at the Yale School of Nursing.

The Bonseys, *pere et fils*, appear to be the first Hawaii-born clergy father and son in the Episcopal Church.

### THE REV. MARILYNN MARIE BROWN

### THE REV. CHARLEEN McCOY CREAN

### THE REV. KENNETH LEROY JACKSON

### THE REV. ROBERTA DOUGLAS KUSCHEL

### THE REV. IMELDA SUMAOANG PADASDAO

In his first ordination, Bishop Donald Hart ordained to the diaconate on December 14 five graduates of the Diocese’s Ministries Training Program:

- The Rev. Marilyn M. Brown is chaplain and religion teacher in the elementary school of St. Andrew’s Priory. Her liturgical assignment is St. Christopher’s, where her husband is rector, and the last Sunday of the month she preaches at the Queen Emma Chapel, affiliated with the Priory as St. Alban’s is with Iolani.
- The Rev. Charleen M. Crean, whose liturgical assignment is St. George’s, is wife of the rector there. Her further focus as a deacon is assisting others in caring for the frail elderly through Project RESPECT, presently centered at St. George’s, and working with Inner Healing, a holistic health approach.
- The Rev. Kenneth L. Jackson is Professor of English as a Second Language at the University of Hawaii—Manoa. His liturgical assignment is St. Clement’s and his diaconal ministry will be with the alcoholic.
- The Rev. Roberta (“Bobbie”) D. Kuschel is an architect with M&E Pacific, is liturgically assigned to St. Christopher’s, and teaches at the women’s prison in Kailua as her diaconal ministry.
- The Rev. Imelda S. Padasdao is assigned to St. Paul’s, Oahu, a predominantly Filipino congregation headed by Fr. Timoteo Quintero, where her

diaconal ministry will be “to teach the faith of the Church in Ilocano... to the members of St. Paul’s and to the Filipino community” through teaching and reading “the Bible, singing hymns and in prayers, and also enable the laity in their ministry.”

Padasdao is a full-time employee of the Department of Hawaiian Homelands and the first Filipina deacon in the American Church.

### THE REV. ROBERT L. BANSE

On the Feast of the Epiphany, the Rev. Robert L. Banse was ordained to the priesthood by Bishop Hart in St. Andrew’s Cathedral.

Born in Brooklyn, New York, and raised in Philadelphia, Banse was graduated from Georgetown University in Washington, D.C. (B.A. 1980) and from the Virginia Theological Seminary in Alexandria (M. Div. 1985). During the year 1983-1984 he served as seminarian intern at the Church of the Holy Nativity, whose rector—the Rev. Charles Crane—preached the ordination sermon.

Currently, Banse is pastoral assistant and youth minister at St. Andrew’s, and chair of Hawaii Episcopal Youth. He married Jane Clark on 31 December 1985. His was Bishop Hart’s first ordination to the priesthood.

## MOKULEIA TOPS \$3 MILLION

As of January 16, the Camp Mokuleia Campaign stood at \$3,061,181.95 in cash and pledges, of which \$904,189.63 had been raised in the campaign in Episcopal congregations.

Remaining to be raised to meet the \$3.5 million goal: \$438,818.05.

St. Clement’s and All Saints’ have joined the “over the top” gang.

Additional pledges have come from The Atherton Family Foundation, Mr. Robert E. Black, Samuel N. and Mary Castle Foundation, Cooke Foundation, Limited, and the Frear Eleemosynary Trust.

New foundation gifts have come from The Inglewood Foundation, The Lloyd Moore Foundation, and The James and Sally Zukerkorn Foundation.

“The Camp Mokuleia reconstruction project is also deeply honored to have been named by the family of Lucy Thurston Blaisdell as the recipient of memorials in Mrs. Blaisdell’s name,” said Alice Anne Bell.



Bishop Hart ordaining Imelda Padasdao to the diaconate, with Dean Knight (left) and Fr. Peter Van Horne (right).

# GRIEVES PB'S REPRESENTATIVE IN HANOVER, OTTAWA, D.C.

The Rev. Brian Grievés, Director of Camps & Conferences of the Episcopal Church in Hawaii, was Presiding Bishop Edmond L. Browning's personal representative at an international, ecumenical conference this December in Hanover, Germany, on freedom for Namibia from South African occupation and a member of the church delegation to Ottawa and Washington, D.C. thereafter.

Other delegations traveled to Bonn, Rome, the Vatican, Copenhagen, Oslo, Helsinki, Stockholm, Canterbury, London and Paris to lay before western leaders the plight of Namibia and South Africa's defiance of UN resolution 435 demanding withdrawal.

The delegation to the Canadian and United States capitals was led by Bishop Kelopas Dumeni of the Evangelical Lutheran Church in Namibia, the Vice-Bishop Zephania Kameeta of the separate Evangelical Lutheran Church, and Bishop Bonifatius Haushiku, Namibia's Roman Catholic Bishop of Windhoek and leader of the delegation to North America.

The three faiths represented — Anglican, Lutheran, and Roman Catholic — comprise three-quarters of Namibia's population.

Their plea "To the Churches in the United States" follows:

Greetings to our friends in the Church of God. We, your Namibian brothers and sisters wish to extend our gratitude for your welcome of our delegation and for all that you are doing on our behalf, both in moral and material support. You make us feel part of a world-wide family.

Our need for your help remains as urgent as ever. South Africa continues to occupy our country in defiance of international law, denying the Namibian people their basic human right to self-determination.

South Africa maintains its colonial apartheid rule by brutal force and constant terror, imposing an illegal government supported by an enormous army. It further supports UNITA in Angola which is destabilizing the region. It conscripts our own people to fight against their own brothers and sisters, mothers and fathers.

Arrest, torture, murder and rape are a part of everyday life in Namibia.

The western nations remain complicit in the brutal repression of the Namibian people. We desperately reach out to you to exercise your role in determining the moral conscience of your country. We plead for immediate active support on our behalf.

We continue to call for implementation of the United Nations Security Council Resolution 435, calling for the withdrawal of South Africa and a democratic election by the Namibian people for a new independent government.

And we further support legally binding sanctions against South Africa on behalf of Namibia.

We ask you to support our efforts in the following ways:

- continue your prayers for the Namibian people and their independence;
- disseminate in the next 30 days the Hanover message to all congregations in the country, urging prayer and political actions;
- appoint appropriate persons in your various structures to receive and share information from the Churches in Namibia and the Namibian Communications Center in London; and provide these persons with necessary material support;
- represent in all ways possible the Namibian cause to your respective governments, urging the imposition of sanctions until UNSCR 435 is implemented;
- work with the churches of other denominations for Namibian independence;
- take up urgent issues when requested by the Namibian churches we represent;
- avoid involvement in any way with the "interim government" or other South Africa structures in Namibia.

Our situation is desperate, brothers and sisters, we urgently seek your help now and more than ever. The suffering and terror imposed on our people is intolerable.

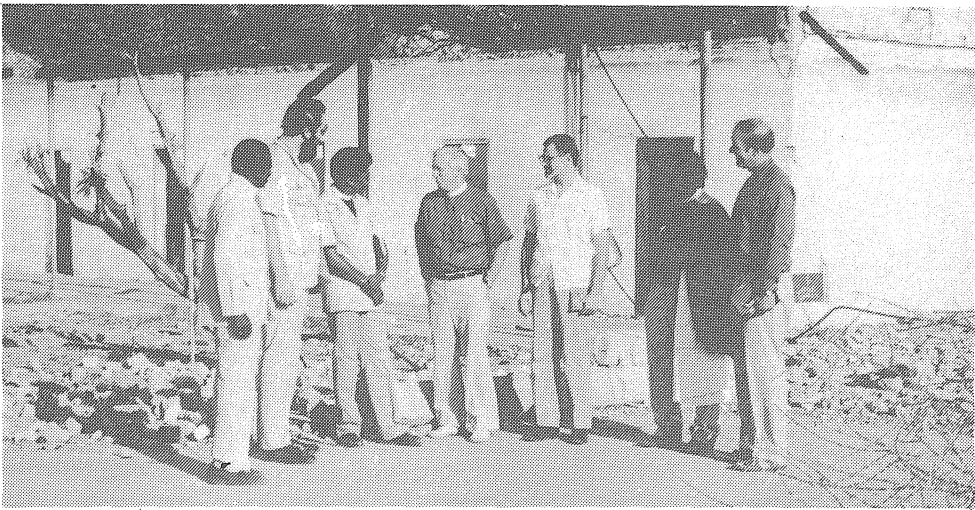
For all that you can do for us, we give thanks and praise God's Holy Name. Pray for us as we pray for you.

Faithfully,

The Delegation of the Churches from Namibia:  
The Rt. Rev. Bonifatius Haushiku, ICP, Bishop, Roman Catholic Diocese of Windhoek;

The Rt. Rev. Kleopas Dumeni, Bishop, Evangelical Lutheran Church in Namibia (ELOC);

Mr. W. Hamutenya, layman of the Catholic Diocese of Windhoek;  
Ms. Salmi Shivute, Hospital Sister, Evan-



Assessing damage to Namibia's Anglican Church during the South African occupation: Bishop James Kauluma of Namibia and Terry Waite (left), the Presiding Bishop (then Bishop of Hawaii, center), with other members of the Archbishop of Canterbury's 1983 commission.

gelical Lutheran Church in Namibia (ELOC);

The Rev. Dr. Abisai Shejavali, General Secretary, Council of Churches in Namibia (Lutheran);

and supported by:  
The Rev. Brian Grievés, for the Presiding Bishop of the Episcopal Church in the U.S.A., and

The Rev. Massey Gentry, for Anglican Communion and Episcopal Church, U.S.A.

Fr. Grievés is one of the American Church's experts on Namibia. A friend

of the late Bishop of Namibia, Colin Winter, and of Namibia's present Bishop, the Rt. Rev. James Kauluma, Grievés was in Namibia in 1982 and at conference on the Namibia in London following the death of Bishop Winter in exile (1982). The Presiding Bishop was in Namibia as a member of the Archbishop of Canterbury's delegation in 1983. And during 1984, the Church in Hawaii gathered a Namibian offering in excess of \$79,000.

## JAPAN PILGRIMAGE TRAVEL SCHOLARSHIP

The Japanese American Ministry Committee of the Diocese of Hawaii is organizing a pilgrimage to Japan, May 12-28, 1987. Its purpose is to join Nippon Sei Ko Kai (Anglican Church in Japan) in its centennial celebration.

Recognizing that the cost of the pilgrimage (\$1800, plus some meals) may be beyond the means of the youth of the Church, the committee is offering a travel scholarship of \$600.00 to Episcopal youth (ages 14-35). We may have

a second scholarship available.

For further details, interested youth may contact the committee chairman, the Rev. Morimasa Kaneshiro at Iolani School (949-5355) during school days or at home (395-4329) during evenings and weekends.

The deadline for submitting applications is February 16, 1987. The recipient(s) will be announced March 1, 1987.

## IHS: ECUMENICAL SERVICE TO NEEDY

Churchworkers in Honolulu are united in service of the needy. Here's one example of how it happens.

A Roman Catholic woman was on her way to work as a volunteer at the Institute for Human Services, IHS, the shelter for the homeless directed by Rev. Claude F. DuTeil of the Episcopal Church. As she waited for Bus 19 on Hotel Street, a young woman began talking to her. Confused and disoriented, the young woman confided that she had nowhere to spend the night. The volunteer invited her to go along with her to IHS.

At the shelter, Fr. DuTeil welcomed the young woman, reassured her, and was soon telephoning a minister the young woman wanted to get in touch with. Among them they agreed that the best plan seemed to be for her to spend the night at IHS and get some psychiatric assessment the next day.

It was Monday and members of Harris United Methodist Church regularly serve a nourishing supper that night. While the young woman waited, she could rest on one of the chairs recently donated by two of our Catholic high schools.

However, in the late afternoon, the young woman insisted on going up-town again. When the volunteer was leaving for home, she had not returned. Concerned about her that evening, the volunteer contacted two elderly religious, who while physically limited have a very active prayer ministry. They promised to storm heaven on behalf of the young woman.

The next day the volunteer learned that the young woman did return. She now has a place to stay and is in touch with her church again.

—By Sister Elizabeth V. Roach, M.M.

(From the Hawaii Catholic Herald (December 26, 1986), reprinted with permission.)



The Rev. Claude DuTeil of IHS with Iolani students and the Thanksgiving offering in kind of Iolani School for IHS. Advertiser photo by David Yamada.



# A WORD FROM THE BISHOP

Dear Sisters and Brothers in Christ:

We have passed through the glorious celebrations of Christmas and are now well into the New Year. As I write this we are beginning the Season of Epiphany, with its strong proclamation that the Gospel is not a message just for those in Bethlehem. People who visit the Christ go forth into all the world — into the worlds where our lives are lived out — and witness to the good news of what God is doing. God continues to be incarnated — God being revealed in human terms — and we are the witnesses of that mighty gift as we go about our lives today and tomorrow.

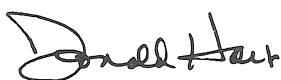
In these next weeks our parishes and missions will have their annual meetings, and the Parochial Report forms will be filled out. Mundane business, in a sense. A big step down from the high moments of Christmas and Epiphany. Obviously, annual meetings and the celebrations of the great festival seasons are of a different order in God's kingdom, but they all are of God. The incarnational principle, which speaks of God's willingness to dwell among us, affirms God's caring for all that we do, even the routine business.

The Epiphany Season calls the church to reach out and touch the world with the good news of Jesus Christ, to let his light shine in our hearts, to be that light which cannot be overcome by darkness. Perhaps one of the first tests of our willingness to be

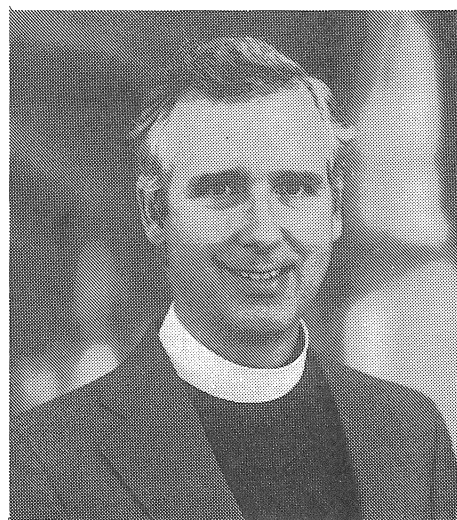
people of Epiphany is how we carry out the mundane business of our congregations. Can we find in budgets, and elections, and the setting of priorities the Spirit of God at work? Can we see Christ in one another even as we wrestle with difficult issues? Nobody is claiming that annual meetings and the time afterwards, as vestries begin to organize, and congregations deal with new leadership, will be times of spiritual excitement — not on the same level as the celebrations of Christmas and Epiphany. What we can claim is God's presence with us in all things. What we claim is the Incarnation continuing.

I wish you well as your congregations go through your meetings, as you renew your corporate life through elections and the setting of goals. Indeed, I wish you well as you do inventories in your businesses and collect information on your taxes. None of it will probably be thrilling! But these things, and all the routine parts of life, can take on meaning, when we see them in that Light which shines in the darkness, when all our world is touched by the presence of Christ.

Faithfully yours,



The Rt. Rev. Donald P. Hart,  
Bishop



Bishop Hart of Hawaii.

we are as a Diocese.

21. Preached and confirmed at St.

John's by-the-Sea. Had some trouble singing in Hawaiian, but they gave me a hymnal to practice! Did the invocation at the University's mid-year commencement. Two and a half hours of degree-conferring and I was ready for a delightful supper and singing at the Crean's home.

23. Meetings with staff and an enjoyable lunch with the

Chancellor, Vice Chancellor and most of the Deputy Chancellors — an excellent group of attorneys giving of their time and skills for the Diocese. Our two children begin to find their way to the Islands from New England.

24. Most of the morning and lunch time at Pohai Nani with Sarge Edwards, taking communion to shut-ins and others at this fine facility for the elderly. The gift of the Eucharist at Christmas is especially meaningful when shared with these good people. Preached and celebrated at the Cathedral in the beauty of that place and those people. I am slowly learning that Christmas can be celebrated without snow!

25. A beautiful warm day. In the first time in twenty-four years, I could be with my family in the pew when we went to church — a beautiful, quiet celebration at St. Christopher's.

26. Work on a sermon and then, incredible to me, we went swimming! Delicious supper with the Rows.

27. A fun evening of music, with my son joining the Lockwood's

son and many others, at their home — even some hula thrown in — what talent!

28. To St. Mary's, preaching and confirming and saying goodbye to the David Miller family as they move on to California, after an interim stay during the McGlynn's sabbatical.

30-31. Many good meetings with people, including Winston Ching who covers the Asiamerica desk at "815".

## JANUARY 1987

1-4. Some time on the beach with my family - can this be possible on New Year's Day!? Commission on Ministry meeting and a quick trip to Maui for the Seabury Hall Trustees. Good hospitality at the Van Hornes and a fun hiking trip Sunday afternoon with the Knights and Dawsons and assorted children and friends.

6. Celebrated the Epiphany in grand style with Bob Banse's ordination to the priesthood, and a great sermon preached by Charlie Crane.

## GOOD SHEPHERD'S VOLUNTEER FOR MISSION

Mrs. Donna Fuller of the Church of the Good Shepherd, Wailuku, is serving in the Episcopal Church's Volunteer for Mission Program, in the Diocese of Central Tanganyika, Tanzania, East Africa. Good Shepherd is using income from property rentals in outreach program, and the full-time support of Donna for two years is one of the major projects.

Donna's project in the city of Dodoma is working in a revival of a center for the handicapped. Her nursing background is crucial in this work, although the project includes much more than nursing care.

Donna arrived in Tanzania in mid-August, and her letters back to the parish make very interesting reading, particularly as she has learned to adjust to a new culture and begins to learn Swahili. She is under the direct supervision of Bishop Madinda of Central Tanganyika.

Donna is the third person from Good Shepherd recently to be involved in overseas mission work. Mr. and Mrs. Henry Ullman have been serving in Vanuatu for a year and a half.

# BISHOP'S JOURNEYING

DECEMBER 1986

1. My first day as bishop — also my day off! Most of it is spent in the airport trying to put our children on the plane to Boston. The waiting is enriched by Heather Mueller stopping by since she could not make the consecration due to plane problems on Maui.
2. Staff meetings and other people in the office. A lunch meeting at Iolani School. Goodbyes to other family members in the evening as people depart for their homes.
3. A good discussion with Phina Borgeson, a Deacon from the Diocese of Nevada, along with Ed Bonsey and Dorothy Nakatsuji, about total ministry and the use of sacramentalist priests. Blessedly short taping for an interview on Channel 9 television in the evening.
4. Seabury Hall Trustees meeting on Maui and a final catching up with Alaskan and New Hampshire friends.
5. Visits to the day school at Holy Nativity and to Marilyn Brown's second grade class at the Priory — my chance to show off some of my bishop-ing things. Jim Furman's institution as Rector of St. Peter's is in the evening with the fine hospitality of that congregation.
6. Deacons' meeting, a house blessing, and a magnificent Old English dinner put on by the jolly ol' folks of St. Christopher's. Great spirit, great food, great entertainment.
7. My first confirmations, at Holy Nativity. I was so excited leaving the house I forgot my crook! It was also very early, to beat the marathon past the Church. Read a lesson at the Cathedral's service of Advent Lessons

and Carols in the evening.

9. Meetings with many people, including the Standing Committee. Elizabeth and I are out to dinner with Alice Anne and John Bell in support of the child abuse program.
10. BACAM meeting for most of the day and confirmations at the Cathedral in the evening.
11. Participated in the ecumenical Christmas service preceding the lighting of the city trees. Shared the preaching with Bishops Ferrario and Fujitani of the Catholic Diocese and Buddhist Community.
12. All day staff meeting to map out the new year.
14. At Calvary Church for breakfast and confirmation service following. A great spirit in the congregation which has obviously strengthened Helen and Sarge Edwards during this difficult year for them and their family. Ordained five deacons in the distinctive diaconate program this evening at the Cathedral — a fine group joining fourteen others in this important ministry.
16. Meetings with staff and others, then dinner with Bishop Ferrario at the Spiritual Life Center — a good resource the Roman Catholics provide on a very ecumenical basis.
17. Good discussions with David Ota and Rose Lee about the future of Hawaii EAST. Iolani School Trustees meeting.
18. Priory School Trustees and a relaxed evening with the staff at our home for supper. Elizabeth treated us well.
19. Priory Christmas service at the Cathedral — preached and confirmed — concert band and chorus helped raise our Christmas spirits. Diocesan Council meeting at lunch time dealing with the nuts and bolts of what

## Hawaiian Church Chronicle

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# DOZIER WORKSHOPS SUPER

Verna Dozier, well-known Bible scholar, teacher, and lay theologian, has once again captured the hearts and minds of all who attended recent workshops on Maui, Kauai, Hawaii, and Oahu—all sponsored by the Commission of the Ministry of the Laity, the Rev. Bob Brown and Kay Homsey, Co-chairs.

Two hundred and forty-seven people from 30 Episcopal churches and at least a dozen other denominations heard Dozier "tell the Biblical story" as only she can do and practiced her three-step method of studying scripture:

- (1) Clarify what the passage is saying. What are the dictionary definitions of the words used?
- (2) Clarify the significance of the passage. What did it say to the first people to hear it, and why did they preserve it?
- (3) Reflect on the significance of the passage for the Church, the People of God, and for me as a member of the Church and that People.

Dozier has used this process for 50 years and hopes that all lay persons will realize that they, too, can study and understand the Bible without always relying on clergy to "give them the answers."

She emphasizes the importance of group study and reflection after some individual work has been done, utilizing such study aids as commentaries and dictionaries.

Dozier stresses the importance of the Hebrew scriptures as an integral part of the whole Bible story. Unless we understand the history of God's relationship with Israel, says Dozier, we cannot understand the events of the New Testament. The whole Bible is the story of the Kingdom of God, best studied in significant sections, not just verse by verse.

Participants worked on the propers—that is, the psalm, and three readings—appointed for the following Sunday by the lectionary in the *Book of Common Prayer*. (In 1987 these readings are those of Year A, BCP pp. 889+.)

Workshop participants made many suggestions which will be a part of future planning by the Commission on the Ministry of the Laity (CML).

—By our CML correspondent

## LOOMIS PB'S FUND REP

Bishop Donald Hart has appointed Relda Loomis of the Church of the Holy Nativity representative from the Diocese of Hawaii to the Presiding Bishop's Fund for World Relief.

"This is an awesome responsibility, and I pray that I may be able to keep you informed as to the outreach of these very worthy programs in our national Church," Loomis said.

She noted that all priests and Christian education directors have received the Fund's new Leaders Guide for 1987, with information and planning materials. Loomis "urged every church to start making plans to have a Fund drive this coming year."

"Won't you be the one to head up this drive in your church?" she asks.

"The Presiding Bishop's Fund for



Participants in Verna Dozier's Bible workshop at St. Christopher's, Kailua. Sarah Kauka of the Cathedral (lower left). Fr. Sarge Edwards and Fr. Bob Brown (back, near door).

World Relief is one of the principal agencies of the Episcopal Church through which you can reach out to meet the needs of your fellow human beings wherever they are. There is great human suffering in the world which demands our compassionate response," writes Presiding Bishop Edmond Browning.

And the Executive Director of the PB's Fund, the Rev. Samir Habiby, emphasizes, "The Fund, to remain true to its mandate, must continue to minister to... human needs. The Fund, however, can continue this ministry only as long as Episcopalians and their friends continue, through their gifts, to make this ministry of compassion possible."

For further information call Relda Loomis at 373-3965 or consult your pastor.

## DIOCESAN COUNCIL

At their December meeting, the Diocesan Council:

- Learned that the Camp Mokuleia Campaign had passed the \$3 million mark (with \$3,036,957.51 as of January 6). Special thanks were expressed to the Church of the Good Shepherd, Wailuku, whose gift of \$30,000 put the Campaign over that mark. Thanks were also expressed to Diane Lendt, soon to move to the mainland, for her work with the campaign and in the training of volunteers.

- Unanimously gave its consent to the Bishop's naming the Rev. Rudy Duncan Treasurer of the Diocese.

- Approved the following appointments as Department chairs: Camps & Conferences—the Rev. Robert Brown, Church in Society—Relda Loomis, Communications—Dee Anne Mahuna, Congregational Development—the Rev. W. Edwin Bonsey, Jr., Finance—Richard Hagemeyer, Nurture & Education—the Rev. Charles Crane.

- Voted that the Council meeting of June 19 also be a meeting of the Membership of the Kalihi-Palama Immigrant Service Center and convene there.

- Heard George Lockwood's suggestion that each Department conduct an inventory and report on how its funding practices compare with the intent of Resolution #3 (spending as much on others as one does on one's self). His analysis of the diocesan budget indicated that 21% of it is spent on others.

- Learned that the text deadline for the *Chronicle* is set for the 15th of each month preceding publication, or the next working day thereafter, and that communications data in the minutes of the budget area meetings had been reviewed.

- Approved three co-opt members to the Camps & Conferences Department: Ella Browning, Betty Caskey, and Dee Seeley.

- Heard that the Congregational Development Department was working on a revision of mission goals and will soon start work on revising the Mission Statement of the Diocese, learned that February 20-21 had been set aside as the first regular meeting of the pastors of aided congregations, and approved supplemental 1986 allocations as follows: St. Stephen's, \$883; St. Paul's, Oahu, \$3,100; and Kohala Mission, \$2,930. St. Paul's, Oahu, was commended for stewardship improvement by a resolution moved by Fr. Charles Crane.

The following co-opt members were added to the Congregational Development Department: Robert Reed, David Malvin, James Hochberg, the Rev. George Lee, and Carol Ishimaru.

- Approved a letter to the Mokuleia Development Corporation, on motion of the Finance Department, concerning 6 acres adjacent to Camp Mokuleia, requesting (1) donation of the land to the Camp by Northwestern Mutual; or (2) a partial donation by accepting an offer of \$250,000.

- Added as co-opt members to the Finance Department: Walter Beh II, Don McKenne, Reed Minuth, and Maurice Pagella.

- Noted the dates for the 1987 Diocesan Convention: 23-25 October, with Area Meetings preceding in early September.

The Bishop announced that:

- The Chair of the Commission on Ministry and the President of the Standing Committee have been invited by him to attend Council meetings so that they may be better informed on matters relating to their work; and

- The Commission on the Diaconate and the Commission for the Ministry of the Laity will work with the Department of Nurture and Education when they have financial concerns to present to the Council.

The Rev. Dr. Gernald Gifford announced that in 1986 the Commission on Ministry approved 27 grants from the Continuing Education Fund, totalling \$10,449.

# FAITHFUL STEWARD

Most of us have probably given to the Church for as long as we can remember. Pennies, nickels and dimes for the Sunday School offering basket, then being allowed to put the offering into the plate when we attended church with our parents, perhaps a hiatus during high school and college years (when we knew it all), and finally loyal pledgers to the Church when we became responsible wage earners.

We give to the Church because we care, we are faithful stewards. Why not continue to be faithful stewards after death? Just as we apportioned our worldly resources during our lifetime to our family needs and Church needs, why not continue that in our estate planning? We remain faithful stewards by designating part of our estate to the Church; we can continue to give as we have done all our lives.

There are many ways to include the church in your estate planning, from mentioning the church in your will to setting up a trust. There is a planned gift that is right for each of us. Some planned gifts have significant tax advantages and some provide an income for life to the donor and some do both!

If you would like a flyer which describes the various types of planned gifts or have any questions about planned giving, please call Don McKenne, at 524-2822, or write him at St. Andrew's Cathedral, Queen Emma Square, Honolulu, HI 96813.

## BOOKS

Carol S. Dodd, *The Richardson Years: 1966-1982* (Honolulu: University of Hawaii Foundation, 1985), pp. x + 152.

This is an important book, especially for those interested in recent Hawaiian social and political history, law and government. Written with clarity, insight and style, this book recounts the years William S. Richardson was Chief Justice of Hawaii's Supreme Court and the personal qualities and historical forces which led to his appointment.

Valuable also from two other points of view, it details the achievements of an active Episcopal layman "in the world" (as current phrasing has it). And it is itself the achievement of a successful wife, mother, and career woman — the late Carol Santoki Dodd of Wailua and Honolulu, public information officer for Hawaii's judiciary from 1981 to her death from cancer at 49 this December.

Richardson, a long-time member of the Church of the Epiphany, Kaimuki, is currently a trustee of the Bishop Estate. The UH law school is named for him.

Quotes from the Revs. Darrow Aiona and Charles Crane (p. 36) and a picture of Richardson flanked by Fr. Burton Linscott, then Epiphany's Rector, and the late Bishop Harry Kennedy (p. 70) enhance Episcopalians' interest in this book. The caption of this picture reads, "The Richardson family established strong ties with the Episcopal Church, Bill Richardson serving as warden of the Church of the Epiphany in Kaimuki for many years."



## MAUI CLERICUS ON MOLOKAI

On Thursday, December 18, the entire Maui clericus met at Grace Church, Molokai, for the first time in many years. Following the general meeting at the church, the clericus took a small tour of the Island, enjoyed lunch at a local restaurant in Hoolehua, and concluded the day by meeting with representatives of the Molokai Economic Justice Commission, which is sponsored by various Churches, including the Episcopal Church. The clericus was

presented with information on unemployment, underemployment and the inability of the people of Molokai to determine their own future.

The experience of the trip and the discussions provided the entire clericus with new insights into ministry in our Diocese. (The term clericus means all the clergy of a place and, particularly, a meeting to which all the clergy of a place are invited.)

## FILIPINO MISSIONARY FOR MAUI: FR. GUNSI

The Rev. Manuel B. Gunsí of Cotabato City, Philippines, and his family have arrived on Maui to respond to the call of the Church of the Good Shepherd to be Filipino Missionary for Maui County.

Father Gunsí will not be working just at Good Shepherd, but will be ministering throughout the county with all the parishes of Maui. As the Filipino community lives all over Maui, Father Gunsí, will also be working to help the various congregations of Maui to reach out to those in their own community, and help the Filipinos move toward the nearest congregation.

In addition to Maui, Father Gunsí will be working on Molokai and Lanai as well. Maui's clergy and congregations are working together on this program. Father Gunsí's office and headquarters will be at Good Shepherd Church. He is already conducting cottage services in the Pukalani area.

Fr. Gunsí's wife Janet is working in the Parish Office at Good Shepherd, and his daughter Phm-mha is enrolled in the local junior high school. They are expected to be in the Diocese for about two years before returning to the Philippines. The Gunsís are from the Diocese of the Southern Philippines.



The Rev. Manuel B. Gunsí and his wife Janet.

## LAYMEN, LAYWOMEN

Using older terminology ("layman" for both men and women), Stephen Neill writes,

The Christian layman living in the world is challenged in... different ways to be a Christian.

There is, first, the demand for simple personal integrity in all his doings...

Secondly, the Christian is called always to regard himself as the servant of society, and to estimate the quality of his work as service...

On a third and deeper level the Christian layman is challenged to think out the Christian significance of his work...

It is, in the first place, essential that he should be a member of a worshipping community... As Coleridge has sublimely said, even terrestrial charts can be drawn only with the help of celestial observations; and as he struggles to find his way through the

jungles of this world, the Christian feels particularly the need for the guidance that comes only from the eternal world.

Secondly, it is necessary that the Christian layman be theologically literate.

Thirdly, the layman must be alert, aware of his surroundings, and able to communicate with them as a Christian.

...The Christian layman should be fired by imaginative sympathy with this world, wholly identified with it in its needs, though wholly independent of it in its mistaken desires. He must listen before he speaks, and make no hasty or over-confident judgments.

Above all, the Christian layman must have the courage to bear witness to the faith that is in him.

—From S.C. Neill & Hans-Ruedi Weber (eds.), *The Layman in Christian History* (1963).



Maui's Clericus in Grace Church, Molokai (left to right): The Revs. Morley Frech, Jr., Helen Jennings, Richard Thieme, Lynette Schaefer, Manuel Gunsí, Heather Mueller, John Hanley, and Lloyd Gebhart.

## HISTORY & HISTORIES

In their ignorance or rejection of Judaism or Christianity, European scholars called Herodotus (c. 484 - c. 425 B.C.) the "father of history." But some 400 years earlier, Jews had written histories: those of David (1010-970 B.C.) and Solomon (978-931 B.C.) in the Books of Samuel and Kings.

For the Jew and the Christian, history is more (but not less) than "what actually happened." History is also "the mighty acts of God" in which the Lord of history acted and reveals his character and purpose.

So, it is not surprising that Christians study history and write histories. The first is the *Acts of the Apostles* by Luke. It covers the earliest years of the Church: Ascension Day (c.30 A.D.) to Paul's transfer to Rome (c.60). William Barclay and F.F. Bruce each have good, helpful commentaries on *Acts* suitable for any interested reader.

F.F. Bruce more amply provides the historical background to the New Testament and history of New Testament times (to c. 120) in his excellent *New Testament History* (Doubleday-Galilee).

Eusebius, a friend of Constantine and the bishop of Caesaria in Palestine, wrote *The History of the Church*, which is available in paperback (Penguin). Published in its final edition about 325, this history continues *Acts* and is particularly valuable for the early Christian documents Eusebius quotes at length. Thus it is both a sourcebook and history.

W.H.C. Frend, a modern historian, covers the same years (and more) in his *The Rise of Christianity* (Fortress) and *The Early Church* (Fortress), reviewed in the August *Chronicle*.

Frend's excellent *Saints and Sinners in the Early Church* (Darton, Longman & Todd) focuses on "the differing and conflicting traditions in the first six centuries" and on the "also rans" — Marcion, Origen, Donatus, Pelagius and Nestorius, for example. He also explores the "what ifs" of Christian history:

What for instance would have happened had Pope Innocent (401-417) not condemned the Pelagians in 417 (just before he died)... What would western theology in the Middle Ages have been like without the overhanging dreads resulting from the acceptance of predestination and what we now realize to have been the moral taboos of Augustinian theology?

For a reader more interested in the living conditions and daily life of early Christians, rather than in bishops, emperors and ideas, there is a wonderful book: *Life in Egypt under Roman Rule* (Oxford) by Naphatali Lewis. He uses the papyri preserved in Egypt's dry climate to full advantage:

All through antiquity life expectancy at birth averaged about twenty-five to thirty years. If those figures seem unrealistically low to us, it must be remembered that the high infant mortality rate is averaged in. Recent analyses and computer projections of data from Roman Egypt show that from adolescence onward the survivors were halved every ten years of life, that is of all persons reaching the age of fifteen only half would survive to be twenty-five, and only one-fourth would live to be thirty-five.

Birth, too, was very much more frequent.

His wife bore their first son at the age of fifteen, their last child when she was forty-three... Another woman who bore children over a span of twenty-eight years appears in the census declaration... (from 173-4 A.D.)

Egypt's Roman era was from Octavian's victory and Cleopatra's suicide (30 B.C.) to about 300 A.D.

But why study history and, especially, an era so long ago? Because it, too, speaks of God and humankind, offers options and different ways of doing things, and — by placing us in touch with our "roots" — enables us better to be what we were meant to be.

Christian roots recovered have meant lives and times ennobled and reformed. This was so with Anthony and Origen, Benedict and Abelard, Francis and Luther, Cranmer and Wesley, Roland Allen and Bonhoeffer, and so it is, or can be, for each of us. JPE

The *Hawaiian Church Chronicle* is sent to each Episcopal household on parish lists submitted by each church. The suggested annual subscription donation is \$4.00. Those who would like to and can defray *Chronicle* costs, are invited to contribute that amount or more to the *Hawaiian Church Chronicle*, Episcopal Church, Queen Emma Square, Honolulu, Hawaii 96813.

# BISHOP'S SERMON

## at

## THE ORDINATION

## of

## 5 DEACONS, DEC. 14

Text: Acts 6:2-7

Funny that the Lectionary leaves off the opening verse of the passage from Acts, which describes the setting apart of deacons. That first verse tells us deacons were needed because of one of those nasty controversies in the church. Hellenist Jews complained to the Palestinian Jews that their widows were neglected in the distribution of food.

This was not high theology. This was not one of those earth-shaking questions that would determine a new understanding of God. This was not St. Paul on the Damascus Road, or Martin Luther rediscovering justification by faith, or John Wesley feeling the warmth of God's Spirit. This was not one of those great moments of revelation. It was in fact a kind of embarrassing moment in the life of the church, one of those times we would rather not remember in the family; so we start the reading at verse two and find the Twelve being high-minded, very spiritual, and so sensible in setting apart those who can deal with the practical matters of the believing community.

Let us not forget that this first ordained ministry came out of a response to hurt feelings and complaint, out of an attempt to smooth over a bad situation and right a very practical wrong. I suspect that all ministry springs, not so much from the heights of theological revelation, as from more humble sources. Ministry, whether of the deacon, the priest, or the bishop, has its roots in the muddy waters of everyday life, rather than in the clear air of heaven's design.

I don't think I really believed that when I was ordained nearly twenty-five years ago! My ordination seemed like a kind of honorary degree, conferred because of all the academic work I had done. I thought that's what I needed in the gentle New England church that had nurtured me. Ministry came down from on high—from the dean's office at least, wrapped in stained glass and old stone churches and an old Prayer Book. Like so many young children at Christmas time, I had confused the wrapping paper with the actual present. I had forgotten that beautiful china and glass—even gold—has their start in the mud of life.

The early church set aside Stephen and six others to serve as deacons, because there was a real need for them to

minister. Widows had been neglected. One shoot-from-the hip reply might have been for the apostles to say: "So what! They should pray more and not complain." We hear that cruel spirituality still, in our day. It comes from those who think the poor and the ill and handicapped and the under-educated and others who are different from us are invisible and not really there. Governments play that game of not seeing the people they do not want to see, and so do school systems and health delivery programs and churches. Too easily we can get caught up in the wrappings of life, in what looks good and sounds good and gives a good appearance, to the neglect of people who are hurting and who cry out for our compassion.

The early church knew it could not be faithful to Jesus and neglect widows. It had to be a servant community in many ways. Jesus had been too clear about the calling to be servants. The memory of Jesus on his knees washing his friends' feet at the Last Supper was too vivid for them not to respond in serving others. Indeed the spirituality of the church had to include reaching out to those in need. It could not be just prayer and contemplation and learning—as good as those things were—and not also be service to others. . . not and be faithful to Jesus Christ.

Deacons were set aside in order for the church to be faithful to its Lord and Saviour and the kind of love he lived out. "Faith without work is dead"—that simple statement from one of the early letters of the church summed up in a profound way why Stephen and the others were chosen. As deacons they responded to the needs of the community in practical ways and witnessed to the love God has for people, a love which is not simply emotion but a willingness to act, to serve, to suffer and rise again.

We follow in that same tradition tonight. Five more people join the corps of deacons we have set aside in this Diocese. They have come from within our congregations, people who are not necessarily better than the rest of us, or even more spiritual. They have heard our Lord's call to a servant ministry and the church has called them to serve particular needs. The ministry which we give them has its roots in the mud of life, where people live and suffer and



Five new Deacons (left to right): The Revs. Marilyn Brown, Kenneth Jackson, Imelda Padasdao, Roberta Kuchel, and the Rev. Charleen Crean, with Bishop Hart.

complain and search for more than answers. They need God's presence with them, and these deacons have that calling to be servants of God's love in a muddy world where people are.

Listen to what these new deacons will be doing. Marilyn will be ministering among children in the school setting, counseling, teaching, leading in worship. Charleen will be ministering to the elderly in their frailty and loneliness, exploring the miracle of God's inner healing with them. Ken will work with alcoholics and bringing to them the ministry of healing through counseling and prayer and endless patience. Bobbie will be involved with women in prison — teaching, counseling, listening, praying for those who need to find a deeper freedom than simply released from jail. Imelda will work with St. Paul's and the larger Filipino community, bringing them the love of God in this foreign land. Imelda is the first Filipino woman to be ordained in the Episcopal Church. What a great moment for all of us to be part of God's work among these faithful people!

That is true for all of them, because they each represent the result of God's grace. Each one brings unique gifts, a unique faith, a unique relationship with Christ, and offers what they are for the glory of God. This church thankfully receives what they offer, and calls them to a ministry of servanthood. We do that in order to be faithful to who Christ is among us, Christ who cared for the ill, and the elderly, and the children, and those in prison, and those far from their homes. Christ, the servant, is raised up this night, and we ordain the

gift of that ministry which is his, a ministry which is love in action, touching the world with God's presence.

Let me finish with a few personal words to my new friends—these five who will be ordained deacons in the church. Please stand because of your specialness here among us this evening!

You and I enter into a significant partnership in this service. You become deacons, not of St. Paul's, or of St. Christopher's, or of St. Clement's, or of St. George's, but of the whole church and of the bishop who represents that church. In the days ahead, please remind me that we are a servant church, and that I can never be truly faithful to Christ unless I live out my ministry in a serving way, willing to deal with practical matters, willing to put love into action. And I will remind you that we are a praying church, a celebrating church. You cannot be servants only and not also worshippers, or you will burn out quickly. You and I represent a spirituality which is communal and wholistic. We are parts of one body, which is Christ's.

I have only known you for a short time, yet in this service we become ancient friends, partners in the greatest moment of history. We share in ministering to God's presence here and now. Remember the roots of that ministry spring from the mud of our lives, because God chooses to be there, mud-splattered, creating, breathing life into us, redeeming, strengthening, loving, dying and rising. Meet me there where God is, and this church will give God all glory, laud and honor. I wish you God's blessing and my love as we join in this partnership of ministry. Amen.

## FIRST WOMAN DEAN

The first woman Dean in the Episcopal Church has been elected to the Cathedral in Louisville, Kentucky: the Rev. GERALYN WOLF, bringing women that much closer to the episcopate.

Presiding Bishop Browning has stated . . . "The Episcopal Church has proceeded to the ordination of women on the basis of serious and convincing theological reasons . . . We intend, not to depart from the traditional catholic doctrine of holy orders, but to expand and open it to the other half of the human race."

The Roman Catholic Church and the Orthodox Churches remain firmly opposed to women's ordination, with consequences for on-going ecumenical dialogue. The recent correspondence of the Pope, Cardinal Willibrands, and the Archbishop of Canterbury is one example.

A "Resolution on Women in the Episcopate" was passed by the last House of Bishops' meeting (78 to 50):

"The House of Bishops reaffirms the

action taken at the 1985 General Convention of this church advising that we would not withhold consent to the consecration of any person as bishop of grounds of gender alone . . .

"While recognizing the right of any diocese to proceed with episcopal election, the House of Bishops acknowledges the concern of the Primates for restraint in proceeding to the consecration of a woman as a bishop before the 1988 Lambeth conference; and . . .

"This action is in no way intended to imply that any Lambeth Conference could decide such a matter for any autonomous province."

At the same House of Bishops' meeting, Bishop Clarence Pope spoke of his and others' anguish "at the expected election and consecration of women to the episcopate" and pleaded for accommodation, some way those who "cannot accept the decision of the body" on women's ordination can yet "continue as part of the body."



Canterbury Fellowship's Shave Ice Booth at the Cathedral Market.



# THE LEGACY OF KING KAMEHAMEHA & QUEEN EMMA

A Sermon

by

The Rev. Charles Gordon Kamohoali'i Hopkins

at

A Service of Commemoration

St. Andrew's Cathedral

Honolulu, Hawai'i

November 28, 1986

*Text: "You raised up [King] Kamehameha [IV] and [Queen] Emma to be . . . given to deeds of benevolence for their people and your church." (Collect)*

At the very outset I want to call your attention to the special prayer and lessons appointed for this commemoration service for King Kamehameha IV and Queen Emma, which we have just heard. My reason for doing so is to reaffirm and remind you that these passages from Holy Scripture were chosen by design and appropriateness to the lives and works of these two ali'i.

What we have is a theme weaving its way through the lessons — a theme spelling out what God requires of His people. In the Old Testament lesson from the book of the prophet Micah, we are warned against trying to win God's favor with the offering of things. God requires that we be *just, kind, and humble*.

In Psalm 33 the Lord God has an eye for those who fear Him and seek His steadfast love.

The Epistle from the Acts of the Apostles sets the tone for the Gospel by stating that God cannot be found in man's representations, but rather in His Son, Jesus.

The theme reaches its height in the passage from St. Matthew's Gospel. In it Christ returns as King, and look at what kind of King He is. He is a King who wipes out the distance between himself and the beggar. He is a ruler whose commitment is to serve, and to die, in obedience to the needs of the least of His subjects. He is a King who said:

"Come, O blessed of my Father, inherit the kingdom prepared for you . . . ; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me."

And when the dumbfounded hearers wanted to know when they had done these things for him, Christ replied, "Truly I say to you, as you did it to one of the least of these my brethren, you did it to me."

So, to worship Christ the King is not to admire Him, for such admiration only elevates Christ to a level safely above the everyday world. We are required to serve Him, and to serve Him is to serve the needs of others. This passage, my friends, is cardinal to the Social Gospel, because it calls for social action. This action may involve social movements and political causes. Or it may be just the day-by-day work of love and care for a few who need our help.

Whether large or small, it is social action that takes us out of the cell of

individual religion.

According to this passage, final judgment is not based on the number of private spiritual experiences one has. Final judgment is highly materialistic. It has to do with providing food, drink, and clothing and being a friend to the imprisoned and oppressed.

We come together this evening to honor King Alexander Liholiho 'Iolani, King Kamehameha IV, and Queen Emma Kalanikaumaka Kaleleonalani. And we honor them for having taken up the challenge of Christ the King and

brilliance was never gaudy; it was tempered with simplicity and the common touch, drawing him close to his people."

We need to refresh our memories of what Hawai'i was like in the 1850's in order to appreciate the good works of the King and Queen.

Before James Cook stumbled on these islands the Hawaiian population was culturally intact and living in a harmonious state with the natural setting. They had developed a society which possessed a wholeness strange to

established reciprocity trade agreements with a number of foreign countries in order to bolster the kingdom's failing economy.

Other economic measures undertaken were the dredging of Honolulu harbor to accommodate larger trading vessels and providing the means for encouraging and facilitating native Hawaiian agricultural pursuits.

He also encouraged interest in world affairs by supporting and strengthening the press, and in particular *The Polynesian*, labelled the "government organ" by rival tabloids.

Incidentally, my great-great grandfather, whose name I bear, was editor of *The Polynesian* at that time.

This ancestor of mine was intimately involved in the lives of these two ali'i, at various times serving as a member of the Privy Council and House of Nobles and as the King's Minister of the Interior, Foreign Affairs and Finance.

In addition, Charles Gordon Hopkins was a good friend, constant companion and advisor to the royal couple. After the King's death he travelled to Europe with Queen Emma as her *aide de camp* and private secretary. So my own interest in the King and Queen stems in part from this personal connection.

The royal couple was also deeply interested in education. They suggested the formation of schools which we now have in Iolani and St. Andrew's Priory. As Bishop Staley wrote in 1862 after visiting the royal couple, "The Queen said Hawaiian girls need to be trained in nursing the sick and as children's nurses, so as to prepare them to be wiser mothers and wives; and we must throw open to them, as to the boys, the very best of Christian culture."

Bishop Staley and two priests had arrived from England in October of that year to establish the Reformed Catholic Church in Hawaii. The presence of the Anglican Communion in Hawaii can be attributed to the three-year effort of the King and Queen. And this very Cathedral would not exist if it were not for the tireless efforts of the Queen. She insisted upon it when others were willing to settle for less.

But the one social ill that captured most of the attention and energy of the King and Queen was the diminishing Hawaiian population.

Several years ago the now-retired microbiology professor Dr. Oswald Bushnell described what he called the "sliding scale of death" amongst Hawaiians. Part of this sliding scale was the decline in native population from approximately 300,000 at the time of western contact in 1778 to 70,000 in 1855 — a loss of ¾ of the population in a 77 year period.

Dr. Bushnell attributed this decline in population to two main causes. One was contracting diseases such as influenza and measles to which Hawaiians had no immunity and the introduction of venereal disease by Captain Cook's crew during the first landing on Kaua'i.

The other cause was a lack of a will to live by Hawaiians as they stood demoralized between the old and the new order. In a speech to the Legislature shortly after his coronation, King Kamehameha IV singled out this problem as a subject "in comparison with which all others sink into insignificance." In order to counter the

(Continued on page 8)



The Rev. Charles G.K. Hopkins preaching, the Feast of King Kamehameha IV and Queen Emma, St. Andrew's Cathedral, Honolulu.

for how their works can be translated into our lives.

First I want to point out a couple of discrepancies in the Collect as it is printed in the insert [to the service leaflet]. I understand it was properly composed here, but changed by the powers that be on the mainland. In the case of the names, one is wrong and neither one reflects the Hawaiians' respect for our ali'i. Kamehameha is not a given name of Alexander Liholiho 'Iolani, and Hawaiians always use the title of King or Queen when referring to our ali'i.

The second problem I have with the Collect is the poor choice of the word "*benevolence*" to describe their works. "Deeds of benevolence" conveys the idea that those deeds are something over and above the responsibility and obligation those in lofty places have for the less fortunate. Nothing could be further from the truth with these two ali'i.

In their commitment to a life in Christ, King Kamehameha IV and Queen Emma held to the belief that God had entrusted each with a life to enrich and then to share the fruits of that enriched life with those in need.

The beauty of the King and Queen's faith was its manifestation in social action. Their actions as monarchs were geared to providing for the needy, and in their time the most needy were their own people.

One historian describes King Kamehameha IV as "Hawaii's most brilliant monarch . . . [but his]

the Western mind.

Initial contact with the West and succeeding waves of visitors and settlers spelled doom for this autonomous Hawaiian society. Hawaiian institutions, environment and population fell by the wayside. A new order began to shape itself. The tragedy in all of this is not the fact that steeples replaced heiaus, that instead of cultivating the land, there was a store where Hawaiians could buy corned beef in a can and poi in a bag, and that there were fewer of his brothers and sisters in line at the store.

The tragedy was the failure to provide Hawaiians with a bridge to cross the gap between past and present. So by the mid-1850's there was a strong awareness in the Hawaiian community of the extensive political and economic takeover by foreigners. The result was a revival of nativism.

Historians generally mark the beginning of Kamehameha IV's reign as a new era in Hawaiian history. He and succeeding Hawaiian monarchs took up the cause of native Hawaiians, which eventually posed too much of a threat to American settlers, and which led to the overthrow of the monarchy by a handful of these settlers supported by American Marine firepower.

Prince Alexander Liholiho came to the throne in 1855 and immediately took up the cause of his people. His predecessor, Kamehameha III, had been negotiating for annexation by the United States. The new King dropped these negotiations, and instead,



# THE CALENDAR

- February

1 **4th Sunday after the Epiphany.**  
Bishop at St. Mark's, Kapahulu.  
The Rev. Dr. S.F. Nishi, Kailua  
Christian Church, 7-9 p.m. Also,  
Feb. 8, 15, 22; March 1, 8.

2 **Presentation of Our Lord in the Temple.**  
Commission on Ministry 12:30  
p.m.

8 **5th Sunday after the Epiphany.**

15 **6th Sunday after the Epiphany.**

16 Presidents Day.  
Office Closed.

17 Text deadline, March *Chronicle*,  
4 p.m.

19 Finance Department, 4:15 p.m.

20 Nurture & Education Depart-  
ment, 9 a.m.  
Congregational Development  
Department, 10 a.m.  
Church in Society Department,  
10 a.m.  
Communications Department,  
10:45 a.m.  
Camps & Conferences Depart-  
ment, 11 a.m.  
Diocesan Council, 12 noon.

20-21 Mission clergy meeting (Congre-  
gational Development Depart-  
ment).

22 **7th Sunday after the Epiphany.**  
Bishop at Holy Innocents', La-  
haina.

24 **St. Matthias the Apostle.**

26 "Asian Theology," C.S. Song,  
Nuuanu Congregational Church,  
7:30 p.m.

27-28 Ministries Training Program, St.  
Clement's.
- 27-1.  
III. Britt Lectures: "To Rekindle the  
Fire," the Rev.  
William Willimon, 1st United  
Methodist Church, 7:30 p.m.

March

1 **Last Sunday after the Epiphany.**  
Bishop at Trinity Church, Kihei.

4 **Ash Wednesday: First Day of Lent.**

5 Seabury Hall Board of Trustees  
meeting.

6 Commission on Ministry, 12:30  
p.m.

8 **1st Sunday in Lent.**  
Bishop at St. Timothy's, Aiea.

9-11 Diocesan Deployment Officers  
meeting, Millbrae, California.

10 Standing Committee, 1 p.m.

11 Ember Day.

13 Ember Day.

13-14 Clergy spouse retreat, St. An-  
thony's Home, Kalihi.

14 Ember Day.

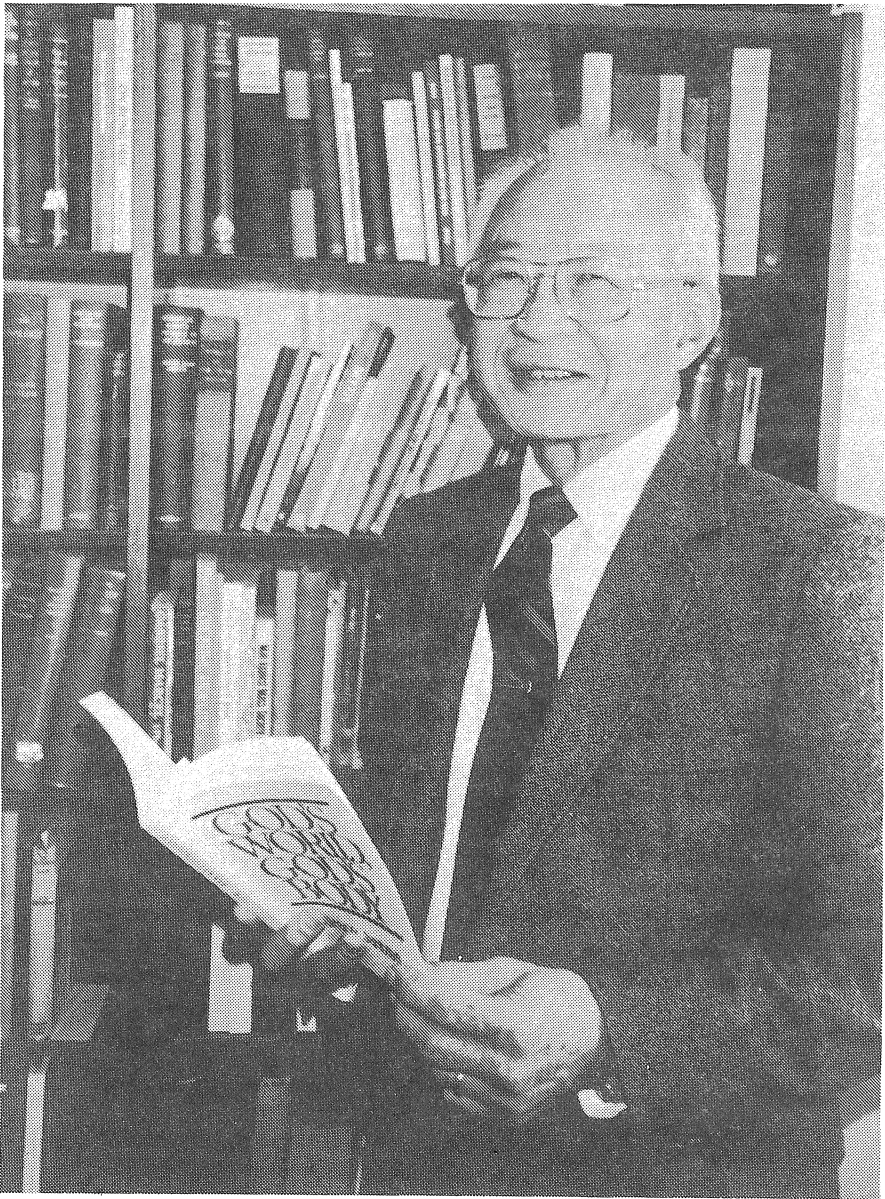
15 **2nd Sunday in Lent.**  
Bishop at St. John's Kula.

16 Text deadline, April *Chronicle*, 4  
p.m.

19 Finance & Department, 4:15  
p.m.

20 Nurture & Education Depart-  
ment, 9 a.m.  
Congregational Development  
Department, 10 a.m.  
Church in Society Department,  
10 a.m.  
Communications Department,  
10:45 a.m.  
Camps & Conferences Depart-  
ment, 11 a.m.  
Diocesan Council, 12 noon.

20-21 Clergy Conference, Cathedral.



The Rev. Dr. Sunji Forest Nishi, Professor Emeritus of Philosophical Theology of the Church of Divinity School of the Pacific, Berkeley, and presently Theologian-in-Residence of Oahu's Windward Coalition.  
Fr. Nishi was educated at U.C.L.A. (B.A. 1938), the Episcopal Theological School in Cambridge, Mass. (B.D. 1943), and at New York's Columbia University and Union Theological Seminary (Ph.D. 1950).  
He served as Dean of Japan's Central Theological College (1951-1956) and Chaplain of Iolani (1956-1959) before joining the faculty of C.D.S.P. (1959) and appointment as full professor there (1968).

## LEGACY (cont.)

loss of the will to live, the King took steps to restore integrity to Hawaiian traditions, hoping to restore the Hawaiians' sense of self-worth. He also tried to stem the tide by importing other Polynesian groups and reducing the loss caused by disease.

In his time Hawaiians lacked adequate medical care. So the King, along with the Queen, whose father was a medical doctor, took up the cause of building a hospital for Hawaiians.

As my great-great grandfather wrote in *The Polynesian*, "His Majesty [and His Lady], notebook in hand, is seen in the most frequented parts of the town, soliciting subscriptions to the hospital for his own subjects." The royal couple went door-to-door begging for funds.

And the legislature, disturbed and embarrassed to hear the two had raised \$13,000, voted to fund the balance needed for what was called until recent times, the Queen's Hospital.

Queen Emma was not content to just build a hospital. She and a group of friends formed a visiting society which went among the poor to seek the sick and get them to the hospital.

She also visited the hospital regularly on Thursdays. It was again written in *The Polynesian*, "To see the Queen of the land ministering as an angel at the couch of a suffering pauper is a sight to make the lowly bow with reverence and to make the lofty take second thought of themselves."

This my friends is our legacy from

Alexander Liholiho 'Iolani, King Kamehameha IV, and Emma Kalanikaumaka Kaleleonalani, Queen of Hawai'i nei.

The question for us is, "What do we choose to do about it?"

Are we going to be content to honor their accomplishments this evening and then go our merry ways until next year's commemoration?

Are we going to be content to name societies and clubs after them and

maintain edifices and other mementos?

The answer is "No."

Their lives should inspire us also to meet the challenge of Christ the King.

Because, whether or not we choose to close our eyes to it, the fact remains that the needs which they addressed are still with us today.

So take the legacy, learn it, interpret it for the present time and, most important of all, live it.



Breakfast at the Clergy Conference: Bishop Hart, Fr. Grosh and Frances Grosh (center, back), the Rev. Bob Moore (left) and Bev Van Horne (right).

### LAITY & PRIESTS

... Seeing in Christ the eternal High Priest (Hebrews 4:14), the early Christians came to think of themselves by virtue of their baptismal incorporation into him — priest, prophet, and king — as constituting collectively a priestly kingdom (Revelation 1:6) and a royal priesthood (I Peter 2:9), and as such carrying into the world the promises and the prerogatives of the ancient People (*laos*) of God (I Peter 2:10).

—George Hunston Williams.

Being inflamed by the word of his (Christ's) calling, we are the true high-priestly race of God.

—Justin Martyr of Ephesus and Rome.

All Christians trace their genealogy from the High Priest Jesus Christ.

—Aristides of Athens.

All who are justified through Christ have the sacerdotal order.

—Irenaeus of Lyons.

Are not even we laics priests? It is written in Revelation (1:6), "A kingdom also and priests to his God and Father hath he made us."

—Tertullian of Carthage.